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Societas Iesu

UNDoubtedly our Blessed Father foresaw how significant that Name would be to the members of his Order, at all times and in every circumstance of life. For, those who are dedicated to that Name are thereby given to understand that they have not enlisted as followers of Ignatius merely to seek their own salvation, but have been chosen to the very Company and Militia of God's own Son, to bear the Cross after Him, and to take up arms against sin and the Evil One. Theirs is the task of furthering that divinest of all works for the accomplishment of which Jesus Himself came down on earth and shed His life's blood; theirs the honour of fighting under His noble banner and of carrying His standard to the ends of the earth.

With Jesus for Captain and Leader, they must hope and dare all: overcome every difficulty, endure every hardship, surmount every obstacle. For Him they must join the fray, in His cause be victors, and in the victory lay down their lives. No strategy or tactics are theirs but those which their divine Lord and Captain has taught them by word and example. No spur to the slothful more powerful, no argument to the wayward so sure, no pillar of strength to the weak and assurance to the timid like His Holy Name, blessed source of light and power. Sweet solace to the afflicted, abounding joy to the happy, light to those in doubt and darkness, rest to the toil-worn. To those, in fine, who vow allegiance to this band of fighting-men, that Name is an ardent incentive, keeping ever before their eyes the Captain of whom they must fain prove themselves worthy, and urging them on always to acquit themselves as befits valiant soldiers of Christ Jesus.

ORLANDINUS, in his HISTORY S.J.

The N.-Belgian Provincial Residence treasures an artistic portrait of our holy Founder, a painting on copper, of which Fr Manare said that it was "the best known likeness" (see App. XI of Dudon's "Life"). We have made arrangements to obtain a 3-colour copy of it for the subscribers to IGNATIANA.

The Ignatian Christus-Bild

IF I were asked to point out what is most strikingly characteristic in the spirituality of St Ignatius and his spiritual sons, or what particular aspect more than any other has won for St Ignatius his vast army of disciples, I should say that it is the Ignatian *Christus-Bild*, the inspiring, captivating picture of Jesus Christ, the Saviour-King, which Ignatius would have us keep constantly before our mental vision in order to inspire us with enthusiasm, courage and generosity for the heroism to which our God-given Leader and Model, our Saviour-King calls us.

Christ-love, a life completely centred in Christ, in His imitation and loyal service, focussing all its energies on attaining to an ever more perfect union with Christ, — this is not something peculiar to Jesuit spirituality. It is the vocation of every Christian. But Christ dwells in the consciousness of men in multitudinous forms. To some He is the Infant in Mary's arms; to others the Good Shepherd, or the cross-bearing Saviour, or the Crucified, or the King of Glory in light inaccessible sitting at the right hand of the Father.

All these the God-Man is to St Ignatius too. But the mental image which Ignatius would impress so vividly upon the memory of his sons in particular, that it would become the glowing background against which they would, day by day, down through the years, contemplate every scene and word and act of their divine Master, is the Sacred Heart image which Jesus Himself has shown us. It is the eternal King of Glory, but not far off; in our very midst He stands, the Saviour-King with His flaming Heart, His pierced hands and side, His pleading eyes and outstretched arms, calling upon us to contemplate 'this Heart that has so loved men', urging us to learn of Him, that He is meek and humble of heart, filled with pity and compassion for the multitudes . . .

Yes, we may well say that Ignatian, that Jesuit spirituality, is Sacred Heart spirituality, expressed in virile terms such as befit a noble knight eager to distinguish himself in loyalty to his eternal and sovereign Lord. As in St Margaret Mary we have the self-same law of love expressed in more feminine tones, so in Ignatius and in the forms of spirituality he has bequeathed to us, we have what we might consider its more masculine expression.

What loftier ideal could even the most generous heart aspire to? *Like Jesus, with Jesus, a co-Saviour, an alter Jesus!* And this is the ideal *to be proposed to all*. For thus would St Ignatius have us see "Christ the King Eternal, and before Him the entire world" which as well as *each one in particular* He calls and says, 'It is My will to conquer the whole world and all enemies, and so to enter into the glory of My Father. Whoever will come with Me is to labour with Me, that following Me in the pain, he may also follow Me in the glory.'

In order to understand this call of the King correctly, let us note a most significant fact to which God Himself explicitly calls our attention three times at the very entrance of the God-Man into the world. Even before He was conceived in the womb of the Virgin Mother, the angel told Mary that the name of her child must be Jesus, that is Saviour. The same message was given still more emphatically to Joseph. And on the very night of His birth, the Infant Saviour has His angel proclaim to the four ends of the earth the 'tidings of great joy that shall be to all people, that there is born to them a *Saviour*, who is Christ the Lord'. This was to be for Him the glory, the 'name that is above all names'.

And it is this glory, this name, that the eternal King of Glory not merely consents, but eagerly desires, to share with all men of goodwill, to each according to the measure of God's good pleasure and his own generosity in now sharing in the labour and the pain. For He will insist on His conditions — *Like Me, with Me*. It was by the Cross that He redeemed the world. Such was the Father's will; and so there can be no other way than His, the way of the cross, of self-denial, penance, love of poverty, of humility, of dying to self.

But human nature recoils from all this. That is why St Ignatius following God's own plan, takes great care to put before us, not only the great price we must be prepared to pay, but also in a most explicit and impressive manner the surpassingly gracious and glorious prize to be attained — to share in the transcendent glory of being, like and with Jesus, a co-Saviour of the world.

But properly to grasp the soul-stirring appeal of this Exercise, 'The Call of the King', we must have deeply pondered it in the setting of a genuinely Ignatian Retreat. To a thoughtful, noble heart making the Spiritual Exercises of St Ignatius, the call of the Saviour-King becomes a decisive moment. Life suddenly receives a new meaning. The chivalrous youthful heart thrills with the romance of the grandest challenge ever offered a valiant knight; young Galahad's heart, made for love, leaps in eager response to the call of the 'Tremendous Lover', the Saviour-King. Thus would St Ignatius recruit his men.

For many it will be a response within the limits imposed by family ties or other sacred obligations. But they will go forth from the Spiritual Exercises as champions of Catholic Action. For those who have once truly 'seen the vision' life can no longer be what it was before. As St Ignatius laconically puts it, 'All who have judgement and reason will offer their entire selves to this labour'. And in our day, Christ speaking to us through His Vicar on earth, insists that 'Today every man, woman and child must be an apostle'.

But there are those who are still free to volunteer for a life of complete dedication to apostolic zeal for souls, whether it be as a captain in the great army of Catholic Action or — if Christ so

choose — to the apostolic life in the stricter sense of the term. But relentless realist that he is, St Ignatius will not permit youthful enthusiasm to run away with discretion. This total dedication can only be for those 'who can take it', who can calmly, resolutely, determine to 'pay the price'. And in his 'oblation' with which the Saint concludes this Exercise, he frankly and fearlessly ponders the import of the Saviour-King's terms, 'Like Me, with Me'. It was by 'becoming obedient even to the death of the Cross', that He achieved His Saviour Glory. So, too, he who would render distinguished service in the cause of the Saviour-King must gird himself lovingly to embrace a life of self-denial, detachment, even actual poverty if God so disposes, suffering, injuries and abuse; he must learn to die to self that he may live wholly for Christ and His sublime cause... to save souls from going down to hell, to draw men of goodwill closer and closer to God.

It was in the lonely cave at Manresa that Ignatius first saw so vividly this vision of the Saviour-King and heard so compellingly His Call to help win back from the enemy His Holy Land of human hearts which He had once purchased with His very blood. Henceforward this call obsessed the soldier-saint's whole being and shaped his conduct, his spirituality. And it has been this *Christus-Bild*, this vision of the Saviour-King, that has ever since haunted the minds and hearts of Ignatius's spiritual sons, the members of his Society of Jesus.

P. J. SONTAG S.J.

Notes on the Spiritual Exercises

D. Spiritual Doctrine of the Exercises

There are three things which anyone who claims to give the Ignatian Exercises must have at his fingers' ends: the strategy of the Exercises, their spiritual doctrine, and the practical directions intended to assure their success.

Pius XI has characterized the spiritual doctrine of the Exercises as one "which teaches man to cast off the yoke of sin, to cure his moral sicknesses, to reach — by the sure road of abnegation and of renouncement to bad habits — the highest form of prayer on the summits of divine love" (*Encycl. Mens Nostra*).

This sound spiritual doctrine is the woof and warp of the Exercises and must be inculcated by the retreat-master 'in season and out of season' in language adapted to the mentality of his hearers and in the peculiar form in which he himself has realized it. For, it is not enough for a retreat-master to be loyal to the doctrine of his saintly master: he must also be personal and, therefore, lift the veil of his own spiritual life.

Not retreat-masters only, but any director of souls will find in the Spiritual Exercises practically all the principles he needs

for the direction of souls. In this respect alone their study would already amply repay the effort.

The Principles of Spirituality contained in the Exercises can be ranged under three headings: (1) ascetical doctrine; (2) teaching on prayer; (3) advice concerning the movements produced in the soul by good and evil spirits.

We will confine ourselves here to some of the more important principles falling under the first two headings. A study on the "Discernment of Spirits" was published in our January issue.

1. *Ascetical Doctrine of the Exercises*

(a) Man's one desire and choice in all he does should be what is more conducive to the end for which he was created, that is the service and praise of God and the salvation of his soul.

(b) Inordinate attachments are the main obstacle to the observance of this rule of life and to God's communication of Himself to our souls. Hence "everyone must keep in mind that, in all that concerns the spiritual life, his progress will be in proportion to his surrender of self-love and of his own will and interest" [189].

(c) The most dangerous disorders in man are: covetousness or the desire for worldly riches; the love of honours, which is consequent on riches and leads to pride; pride, which begets all other vices.

(d) The doctrine of Christ is diametrically opposed to the suggestions of the evil spirit. It is summarized in three steps: "the first, poverty, as opposed to riches; the second, insults and contempt, as opposed to the honours of this world; the third, humility, as opposed to pride. From these three steps men are led to all other virtues." [146]

(e) We should accustom ourselves "not only to resist the enemy, but even to overthrow him" [13], by acting in a manner diametrically contrary to his suggestion. Hence, "if the soul chance to be inordinately attached or inclined to anything, it is very proper that it rouse itself by the exertion of all its powers to desire the opposite of that to which it is wrongly attached. Let it be insistent at prayer in begging God for the reverse." [16]

(f) The most potent means to eradicate inordinate attachments is the pure love of God our Lord and the desire to serve and follow Christ,— though less exalted motives are useful and holy too.

(g) "Love ought to manifest itself in deeds rather than in words" [230] and consists "in a mutual sharing of goods" [231].

(h) (A principle which is nowhere expressed in the Exercises but is applied throughout:) Do as if everything depended on you, and expect the result from God alone. "Petere id quod volo, to ask what I want" is one of its most frequent applications.

2. Teaching on Prayer

St Ignatius's teaching on prayer comprises:—

(a) various methods of prayer taught in the Spiritual Exercises: meditations employing the three powers of the soul, contemplations, applications of the senses¹, "three methods of Prayer";

(b) practical directions for the time of prayer.

It is remarkable that most of these directions concern the mere *preparation* for prayer. As a matter of fact, the best that a man can teach about prayer is how to prepare himself "to approach, and be united with, his Creator and Lord" [20]. Hence Ignatius's Act of Presence, Preparatory Prayer, Preludes, Review, Night and morning Additions, etc.

Not all of these suggestions of his have equal importance. The Acts of recollection and of Presence, by their very nature, can never be omitted². Saints generally strongly recommend the initial act of self-humiliation and the petition of God's grace. The history of the Mystery and the mental representation of the place should be used in as far as they help. (Cfr Directory, ch. 19, n. 4; ch. 14, nn. 4-7)

Some have found fault with St Ignatius for his minute directions about prayer. As a matter of fact, the Saint is not responsible for the introduction of methodical prayer in spiritual life. Rather did his contribution consist in simplifying and rendering more practical what other ascetical authors had proposed before him.

(c) two leading principles concerning prayer. In prayer itself St Ignatius wants his disciple to seek two things: "gustus" and "fructus" — spiritual relish and fruit [2]. These two principles will safely guide a soul through any degree of prayer.

(i) His insistence on seeking *spiritual relish* is perhaps the most important and practical contribution made by our holy Father to the science of prayer. "It is not much knowledge that fills and satisfies the soul, but the intimate understanding and relish of the truth" [2]. "We should dwell on the points in which we have experienced greater spiritual appreciation" [62]. "In making the Application of the Senses, attention and more time is to be given to points where the soul was more deeply moved and spiritual relish was greater" [227]. "If in contemplation he finds in one or two words abundant matter for thought and much relish and consolation, he should not be anxious to go on, though the whole hour be spent on what he has found." [254]

1. See an article on "The Application of the Senses" in this issue of *IGNATIANA*.

2. St. Peter of Alcantara admits that sometimes a quarter or even a half hour may be needed to recollect oneself and place oneself in the presence of God. The effort to "consider that God our Lord beholds me" [75] is already a prayer; if I should spend one full hour over it, nothing would be lost.

The moments of spiritual relish are valuable because those are the moments when we approach, and become united with, God. Why seek further when we have found what we sought? "Prayer", says St Bernard, "is the inclination towards, and intimate communication with God, of the soul that is in contact with Him and the abiding of the mind in the light, which it tries to relish as long as it may."³

"Then it is", comments Fr Ledochowski, "that we must allow God to speak to our hearts; one truth well grasped is sufficient to change us into saints. It may well be that one of the chief reasons why we make such small progress is that we fail to observe faithfully the most wise regulations laid down by our holy Founder." (A.R. VII, 843)

(ii) Spiritual relish, however, is not a sufficient rule by itself: its worth must be tested by '*spiritual fruit*'; "by their fruit will you know them".

Ignatian prayer is directed towards the service of God, towards self-perfection and the salvation of souls: its test lies in the virtue of the man of prayer. During the retreat the fruit to be obtained from every single meditation is even more definite. I am made to pray for it at the outset of each exercise — *petere id quod volo* — and throughout the meditation I must "always (be) intent on seeking what I desire" [76]. In the contemplations on the life of our Lord — even in the unitive way of the Third and Fourth Weeks — every point in which we consider the persons, their words and their actions ends in the same way, "Then I will reflect on myself that I may reap some fruit".

E. Observations and Directions

St Ignatius prefaces the Exercises with "introductory observations" intended "as a help both for the one who is to give them and for the exercitant" [1]. Further-on and throughout the Exercises he provides "additional directions to help one to go through the exercises better and find more readily what he desires" [73]. Some directions are reserved for the retreat-master; others are meant to be passed on in due time to the exercitant.

1. The "*Introductory Observations*" [1-20] refer to the manner of proposing and adapting the Exercises. There is no need of commenting on them. The retreat-master will profit by a personal study of the text of our holy Father. Suffice it to draw attention to one recommendation of St Ignatius, which further illustrates his method, viz. the *discretion* and prudence he demands of the retreat director:—

Observation 2 — The points for meditation must be brief. The retreat-master should give only "a short or summary explanation". For, if the exercitant finds by himself something that makes the points a little clearer and better understood,

3. Hominis ad Deum adhaerentis affectio et familiaris allocutio, et statio illuminatae mentis ad fruendum quamdiu licet.

"this produces greater spiritual relish and fruit than if one in giving the exercises had explained and developed the meaning at great length".

Observation 9 — "The Rules about different spirits that refer to the Second Week" should not be explained too soon. They would "be harmful, since they deal with matter that is too subtle and advanced for (an exercitant unskilled in spiritual things) to understand".

Observation 14 — If the retreat-master "sees that the exercitant is going on in consolation and in great fervour, he must admonish him not to be inconsiderate or hasty in making any promise or vow".

Observation 15 — "The director of the Exercises, as a balance at equilibrium, without leaning to one side or the other, should permit the Creator to deal directly with the creature, and the creature directly with his Creator and Lord."

Observation 17 — "The one who is giving the Exercises should not seek to investigate and know the private thoughts and sins of the exercitant."

Observation 18 — "Exercises that he could not easily bear, or from which he would derive no profit, should not be given to one without education or with little natural ability."

This may be the place to say a word about *Repetitions*.

One has not understood the Ignatian Exercises until one has realized the importance of the Repetitions. They are one of the most characteristic features of the Spiritual Exercises. St Ignatius envisages five exercises on most days of the retreat. A new Mystery is to be considered in each of the first two exercises of the day, then follow three repetitions, the last of which is an Application of the Senses. On a few days — during the Second Week, after the Three Classes; and during the Fourth Week — only one new Mystery is contemplated and is repeated three times.

The importance Ignatius attaches to Repetitions is further emphasized by the 'observation' which he put before all other directions and which gives the reason of his insistence: "It is not much knowledge that fills and satisfies the soul, but the intimate understanding and relish of the truth" [2].

Experience shows the very great utility of these Repetitions and how, contrary to what one might expect, they appreciably diminish the exertion of the retreat.

2. The "Additional Directions" for the benefit of the exercitant need not retain us. They deal with such details as the exclusion of thoughts not congruous with the Mysteries of the day [78, 206, 229], the use of light and darkness [79, 130, 229], the restraint of the eyes [81], the practice of penance [82-89, 130, 229], the subject matter for the Particular Examination of Conscience [90], readings [127], etc.

J.-B. MOYERSOEN S.J.

The Application of the Senses

IN his book 'Études sur la psychologie des Mystiques', Father Maréchal has a chapter on the application of the senses as prescribed by St Ignatius in the Exercises. This chapter provides the starting point for this essay, wherein we propose to consider whether the method of prayer in question is recommended as a sort of relaxation at the end of a heavy day, or rather as a step leading directly to higher contemplation.

We shall examine in order: 1. What the official Directory has about the application, and the explanation of Fr Roothan; 2. The opinion of other authorities such as Gagliardi, Nadal, De Ponte, Suarez and Surin; 3. The opinion of Polanco in a directory previous to the official one; 4. Finally, how the different views can be reconciled.

The method recommended for the last exercise of the day all-through the time that the exercitant is contemplating the life of Christ, is described by Ignatius: "The fifth contemplation will be to carry the five senses over the first and second contemplation. After the preparatory prayer and the three preludes, it is profitable to pass the five senses of the imagination over the first and second contemplation in the following manner: The first point is to see the persons . . ." we know the text well enough; the idea is "to draw some fruit from this". But the question arises: What is the nature of this fruit?

Father Roothan¹, who in this matter is the echo of the official Directory, holds that according to the mind of our holy Father the application of the senses demands less exertion and is placed at the end of the day when the exercitant may and should be presumed to be tired. According to the Directory² the application is not only easier than, but also inferior to, discursive meditation: "The latter is more of an intellectual operation, busies itself in reasoning and is altogether of a higher order . . . But the Application of the Senses does not reason, it merely reposes in those sense-manifestations of sight, hearing, and the rest. In these it finds fruition and delight, with spiritual profit. Its utility is twofold. When the mind is unfit for more profound speculation, as sometimes happens, by dwelling on the sense-impressions it is prepared for and lifted up to higher things. Sometimes again, contrariwise, the soul already replenished and overflowing with devotion, because of its penetration of those deeper mysteries, now steps down to things of sense, and finds in all food and consolation and fruit, by reason of that abundance of love . . ."

Not all, however, agree that the application is a relaxation and a descent.

1. Ex. Sp., 2 Hebd., 5 Contempl., nota 29.

2. c. 20, nn. 3, 4.

The doctrine of Father Gagliardi³ is that prolonged meditation on an object leads ordinarily to a simpler and more intuitive knowledge of the same. This last sort of prayer has many degrees of which the Application is the first and lowest. But it remains that the intuitive mode is higher and more difficult than the discursive and, even at its inferior stage, more efficacious. For it makes the object more immediately present to the soul. Finally, the Application is not the prayer of beginners.

Indeed, according to Suarez and Surin, the Application comes, or can come, very near to real contemplation. Answering those who object that the Exercises do not give directions for higher prayer, Suarez explains in his "De Religione Societatis Iesu" that St Ignatius did not want to usurp the functions of the Holy Ghost, but that he prepares us to rise higher. For, the application of the senses "has something in it of contemplation, at least as regards the mode of operation". Fr Surin in his Spiritual Dialogues calls it "a little experiment at contemplation".

In his directory Father Polanco makes a distinction: the application can be understood either of the senses of the imagination — and as such it is suitable to the less practised, or of the higher senses of the mind — and then it is more proper to the proficient and those exercised in the contemplative life. Polanco then goes on to explain the doctrine of St Bonaventure on the spiritual senses⁴. Nadal and De Ponte share the opinion of Polanco. But the official Directory does not give the double explanation.

Father Brou⁴ agrees with the Directory and Father Roothan that the Application is inferior to meditation because of the inferior faculties that are at work: but adds that this method can lead directly to real intellectual contemplation; that as an exercise of the imagination it is easy and elementary, but when it employs the spiritual senses it belongs rather to the higher stages of the interior life.

Before concluding with a presentation of the view of Father Maréchal, we may ask why the double explanation was excluded by the official Directory. It is not, surely, because the Directory excludes the possibility of a higher prayer through this method, for St Ignatius himself makes no such restriction. It must have been a measure of prudence. Perhaps also because St Ignatius explicitly enumerates the five senses of the imagination?

The opinion of Father Maréchal is: What St Ignatius directs us to do is undoubtedly that we get as near as we can to the actual happenings, seeing, hearing... St Ignatius most certainly wants imaginings not for their own sake, but for the spiritual fruit they can bring us. He does not tell us how much spiritual fruit is

3. Ex. Sp. S. P. Ignatii, c. II, 2.

4. More particulars about these "higher senses" can be found in Poulain: The Graces of interior Prayer, c. VI; and in Brou, Ignatian Methods of Prayer, Part III, c. IV.

possible, but he introduces us to a new kind of work, by way of a last repetition, knowing full well what he himself did find in that kind of spiritual exercise, and that God's grace can await us there and make us find much more than we anticipated. He does not tell us that from the senses of the imagination there may be an ascent to more intellectual contemplation: he is not giving us theory, but work. Polanco, Nadal and Gagliardi could afford to theorize and distinguish: and this has given rise to the two currents of opinion. But St Ignatius who was a realist knew only too well that, on the one hand, not all are able to make of this exercise a more intellectual contemplation and, on the other, that those who were more advanced would by themselves and under God's touch switch over from the work of the imagination to the use of the intellectual senses. He avoided the dangerous direction of inciting everyone indiscriminately to mystical prayer, whilst leaving the way to it open and offering an occasion to God to draw the soul to it if He so pleased. In a word, he chose the safest wording: and it is with the same preoccupation in view that the Directory of 1599 suppressed Polanco's explicit mention of the spiritual senses in his previous edition.

L. TORFS S.J.

Abreast of the World*

IGNATIAN mysticism, it has been said, is one of "acceptance of the world". Ignatius was "this-wordly" for the sake of the hereafter. These phrases express a tension in Ignatius between the saint and the man of the world.

Before his conversion, Ignatius was a worldling, able and shrewd. After Pampeluna his break with the world was so complete that he cared nothing for human means and human considerations. He becomes a penniless pilgrim and, when arraigned, refuses the help of a lawyer. That is the way he then understood his dedication to God. But later-on he turns back to the world and its means and methods, and employs them for the spread of Christ's Kingdom.

The facts that reveal his reconversion to the world are many. He insists that whatever goodwill has been manifested towards the Society by men of position in the world should be fostered, and that care should be taken to gain influence with princes and rulers. That is why he impresses on them the achievements of the Society, and why he keeps impartial in eventual conflicts between them. This latter policy landed him on occasion into difficult positions, as for instance during the conflict between King John III of Portugal and Pope Paul III. Obliged to both of these, as he was, Ignatius tried, but did not succeed until after

*Condensed by Fl. Jonckheere S.J., from B. Schneider S.J., "Der Weltliche Heilige, Ignatius von Loyola und die Fürsten seiner Zeit", in *Geist und Leben*, 1954, pp. 35-58.

several years, to bring about a reconciliation, which was a question of life and death for the Society.

Despite all the stress he laid on the independence of the Society, he showed in his relations with the rulers of states the utmost accommodation to their desires; and he did this on principle. He obtained their approval for moving his men from one place to another, or even for the very existence of the Society in a country, as for example in Sicily; or for the execution of his own orders, as was the case in Portugal for the measures taken against Fr Simon Rodrigues.

One particular instance of this care for the worldly powers is the appointment of Jesuit court-confessors. Ignatius approved and regulated this 'mission' so important for the sake of greater good (cf. the principle enunciated in Const. VII, 2, D and F). It may serve, he explains elsewhere, not only to strengthen the ruler's goodwill towards the Society but also to make him advance in the ways of God and of obedience to the Holy See. And though he knew well how this mission could be misunderstood and foresaw the accusation that he was seeking political influence, yet he maintained this office for the greater spiritual good of the Order and the greater service of God.

Ignatius used his connections with highly placed persons, not 'bending the knee to Baal', but as a God-given means to promote God's greater glory. And he used them with a real virtuosity, as for example when he asked Juana, the emperor's daughter to influence Pope Paul IV in favour of the Society. His knowledge of court-etiquette dictated the prudence and ability of the instructions he gave the Fathers sent on important missions —Broet and Salmeron to Ireland; Lainez, Salmeron, Le Jay to Trent. Both his instructions on, and example of, letter-writing reflect the same guarded wisdom.

These relations with the great of the world were not without danger and difficulty. Especially in the admission of sons of nobility the Society risked her necessary freedom. Yet, Ignatius never gave up his principle¹.

Was this desire to enlist the help of men of influence in the world a defection from the ideal of his conversion? Not at all. The change from his first attitude as a convert to his policy as General of the Society was deliberate, and it was not only commanded by the practical needs of the Society. It is a change of a religious character. Its reason lies in a deeper comprehension of the idea of the visible Church. Ignatius's Church-mindedness began at Manresa, developed in Paris (cf. his Rules of Thinking

1. His principle must be read in his own words: "Exterior gifts, of noble birth, wealth, renown and the like, are not sufficient if the other gifts are wanting; nor are they required if the others are present. But in so far as they make for edification, they render better apt for admission (candidates) who without them would be acceptable as possessing the other aforementioned qualities . . ." (P.I., c. 2, n. 13).

with the Church, and the vow taken by the first Companions at Montmartre) and was led to its perfection after a long inner development. The special vow of obedience to the Pope is its crown. In the service of the visible Church, present in the thick of the world, Ignatius uses all the 'worldly'² means at his command, and this use was but a means to that higher end.

Because the worldly powers can do much for the weal or woe of the Church, and their action can be decisive for the salvation of many; because Ignatius sees in the rulers of states God's lieutenants whom He uses for His service, he is worldly-wise for God's glory when he ensures and exploits their goodwill — not so much for the good of the Society as for God's greater glory³. In doing so he only follows the principles of the Foundation of the Exercises.

The Mind of our Holy Father on Poverty

NOTE — With this study we start a new series, wherein we will try to expose in a clear, concise and matter-of-fact form the exact idea which St Ignatius had formed in his mind of certain fundamental traits of the Society, such as poverty, abnegation, prayer, the choice of our ministries, etc.

I. His Attitude towards Evangelical Poverty

1. St Ignatius had a predilection for the virtue of poverty. He exhorts his sons to "excel in obedience" and "imitate the purity of the angels". But poverty they must "love" and love it dearly "like a mother".

This love he had conceived at Manresa, while contemplating "our Lord born in extreme poverty that, after many labours, after hunger, thirst, heat and cold, after insults and outrages, He might die on the Cross, and all this for me" [116]. It had grown with the consideration of "Christ, our supreme leader and Lord" [136], "His appearance beautiful and attractive" [144], inviting His servants and friends "to the highest spiritual poverty and, should it please the divine Majesty and should He deign to choose them for it, even to actual poverty" [146].

2. St Ignatius uses the words 'natural' and 'human' means: "media illa naturalia" . . . , "media humana, vel per industriam acquisita . . ." P.X. n. 3.—*Ed.*

3. St. Ignatius had fully expressed his mind on this subject in P.X. B: "The goodwill also of Temporal Princes and the Great, and of men in high station ought to be preserved: their favourable or adverse disposition can do much towards throwing open or shutting the door for our service of God and our works of zeal for the souls. In the light of this, if any such men are understood to be ill disposed (towards us), particularly if they be of more than ordinary authority, we must pray for them and in all ways at our disposal try to bring them back to friendly dispositions, or at least to bring them to show no animosity,—not for fear of contradictions, nor because some very harsh consequences may result from their ill-will; but with the object that, thanks to the goodwill of such people, the service and glory of God in all things may be increased."

2. In his conception of the spiritual life evangelical poverty held a key position. He had realized that the very first and most common snare laid to men by Satan is covetousness for riches, which leads first to "the empty honours of the world", then "to overweening pride" and finally to "all other vices". On the contrary, the first recommendation made by Christ our Lord to His followers is to practise poverty—"both actual and spiritual" [98]—because poverty leads to humility, the mother of all virtues.

3. Like the Poverello of Assisi, Ignatius of Loyola had experienced the pure joys of a life of want and reliance on the sole providence of the Heavenly Father. Later-on, in their first draft of the Institute, he and his first companions would recall with emotion those idyllic days of the early Society. "We have learned by experience that, apart from a life absolutely devoid of all taint of greed and completely moulded after the pattern of evangelical poverty, there is no other life so blessed, so unalloyed, and so edifying to the neighbour. We have, besides, the assurance that our Lord Jesus Christ will provide, for His servants who seek solely the kingdom of God, all the necessities of life, clothing, . . ." (Form. Inst. II, n. 7).

4. Poverty, besides, appeared to Ignatius as an apostolic necessity:

(a) for the sake of edification. The idea is emphasized by the saint again and again: Form Inst. II, n. 7; P. VI, c. 2, nn. 6-9, 12. He felt very strongly about the importance of good example in the apostolate.

(b) to safeguard our independence in relation to all men (P. VI, c. 2, n. 7);

(c) to preserve our zeal and apostolic spirit. "If they have revenues", he strikingly remarks¹, "they will not be so diligent in going to the neighbour's help nor so ready to tramp the roads and bear with hardships." In other words, a priest who is too comfortable at home has no inclination to go out seeking for the lost sheep.

5. As founder of a religious Order, St Ignatius made it a point to study the Constitutions and history of earlier religious institutes. His findings confirmed what he had seen in Spain, France and Italy: all relaxation in religious discipline begins by a relaxation of poverty. Poverty, he concludes, "stands to religious Institutes in the relation of a bulwark, that keeps them safe in their good state and discipline and wards off a host of enemies. That is why the devil leaves no stone unturned to sap poverty" (P. X, n. 5). Earlier in his Constitutions he had expressed the same idea and further elucidated it: "The enemy of human nature is wont to strive to weaken this bulwark and safeguard of poverty, which God our Lord has inspired religious

1. In his election on the poverty of Professed Houses. Cfr Constit. t. I, pp. 78-81, 16 reasons against accepting fixed incomes.

Institutes to erect against him and against the other enemies of religious perfection. To this end he seeks to have that which the first founders had so admirably ordained modified by interpretations or innovations not at all consistent with the original spirit of the founders." (P. VI, c. 2, n. 1)

These reflections are revealing. They explain how St Ignatius could spend forty days deliberating on one single point of his Constitutions concerning poverty, viz. whether, as suggested by some of his companions, the churches of professed houses should be allowed to have fixed revenues. Poverty being the bulwark of religion, no precaution was excessive to make sure that the defence would weather storms and stand the test of time.

II. His Legislation about Poverty

St Ignatius's legislation in the matter of poverty is very strict and ever remained so. On one point — the poverty of the churches of professed houses — he hesitated for a time, but ultimately decided in favour of the stricter poverty. Not only that, but he had the foresight of taking measures to prevent the Society from ever relaxing the point.

A. *Principles of his Legislation*

1. As soon as their formation is over, all members of the Society, whether solemnly professed or coadjutors, shall live on alms only. They shall have no fixed income whatsoever. They may own a furnished house and a church because these are necessary for their religious and apostolic life; but their daily maintenance shall depend on casual charities alone.

2. Young religious who are still under training, and have not yet been admitted to full membership of the Order, as well as those in charge of them, shall, in the interest of their studies, live in endowed houses. The same applies by extension to colleges for externs, which grew out of colleges for Ours.

3. Though "for good reasons, having always in view God's greater service" there will be in the Society no "regular penances and corporal austerities obligatory on all" (Ex. Gen., c. 1, n. 6), yet the standard of life of all members whomsoever shall be regulated principally by considerations of humility, poverty and spiritual edification. It shall be "such as becomes poor men" (ibid., c. 4, n. 26). Superiors shall grant their subjects whatever is necessary or convenient, but refuse superfluities.

4. No one shall make use of anything whatsoever independently of his superior, or consider anything put at his disposal as his own. Before their final entrance into the Society, all — even those who take only simple vows — shall distribute their possessions to the poor; and on taking their last vows all shall lose the ability to possess or acquire anything for themselves.

5. Moreover, in their ministries, for the sake of edification, scrupulous care shall be taken to avoid the least suspicion of greed and avarice.

6. There is "a double aspect to the Society's poverty: there is a certain minimum of austerity binding on all (as mentioned above); there is, besides, that more handsome service held out to the individual member" (AR XII, 1951, n. 6, p. 113). Hence individuals are always welcome to deduct, under control, from the common measure offered to all.

As a matter of fact, "since those who first joined the Society were tried by poverty and greater want of bodily necessities, so those who follow after them ought to take care, as far as it is possible, to reach the same degree of self-denial and even to go beyond it, in the Lord" (Ex., c. 4, n. 26). For, their ideal ought to be "a way of living as like as possible to evangelical poverty" that is, the manner of life of Christ and His apostles.²

7. Lest later interpretations or innovations, inconsistent with the spirit of the founders, should sap this bulwark of poverty, all solemnly professed shall vow that they will never be a party to any relaxation of the Constitutions concerning poverty.

B. The Application of those Principles

1. The "Formula Instituti" of 1550 (n. 7) expresses in a nutshell how the founders of the Society conceived its poverty: "They will, one and all, vow perpetual poverty, declaring that neither individually nor jointly can they acquire for the sustenance or the use of the Society any civil right to any immovable property or to any fruits or revenues; but they will be content with receiving the use only of things given to them to provide for their necessities."

2. The Constitutions (P. VI, c. 2) elaborate these provisos:

n. 1: Professed members shall vow not to permit any relaxation of the Constitutions in the matter of poverty.

n. 2: 'Houses'³ and churches of the Society shall accept no fixed revenues, albeit for the upkeep of the church or the sacristy⁴. Reliance should be placed on the Providence of God alone.

n. 3: The solemnly professed shall live in 'houses' on alms. They shall not fulfil the ordinary office of Rectors in colleges or Universities, except in case of necessity or great utility. Nor shall they make use in the 'houses' of the revenues of the colleges.

2. Note V. R. Fr General's comment, which disposes of the assertion that Jesuit poverty consists mainly in the dependent use of things: "Truly no fake poverty that which, besides being entirely dependent on Superiors, also comprises genuine want" (AR XII, 1951, n. 5, p. 112; Cfr p. 116).

3. St Ignatius distinguishes 'Houses' from 'Colleges'. The former correspond to our present-day Professed Houses and Independent Residences. The latter to Houses of Formation and Colleges for externs.

4. This was the precise subject of St Ignatius's forty days' deliberation, of which a record in his Spiritual Diary has been preserved.

n. 4: Coadjutors too, unless occupied in colleges, shall live in the 'houses' of the Society on charity only. In colleges they may live on its incomes.

n. 5: The 'houses' of the Society shall not own, either singly or in common, any movable or immovable property beyond what is necessary or very convenient for dwelling and use, viz. a house with adjoining garden, a church, a place for retreat or convalescence in a secluded and wholesome spot, which may, however, not become a source of income.

n. 6: No one shall ask for "perpetual alms". Such alms, if spontaneously offered, may be accepted on condition that no legal claim to them be acquired.

n. 7: Ministries shall be free. No stipend shall be accepted in compensation either for Masses or other ministries.

n. 8: To avoid any suspicion of greed, no alms-boxes shall be placed in our churches.

n. 9: For the same reason, no presents designed to obtain favours shall be offered to men in high positions.

n. 10: All should be ready to beg from door to door, when obedience or necessity shall require it. Some shall be appointed to the office of alms-begging. Alms must be asked discreetly, and simply for the love of our Lord.

n. 11: They shall keep nothing exclusively for themselves, at home or with another outside the house. Of the things placed at the disposal of the community each shall be satisfied with what suits his need or convenience and forgo superfluities.

n. 12: Those who have taken their last vows shall lose the capacity to receive any inheritance, either for themselves or for the houses, churches or colleges of the Society.

n. 13: Professed Fathers or Formed Coadjutors, who are sent on an apostolic expedition by the Holy Father or the Superior of the Society, shall not ask for supplies or money for the journey.

n. 14: There will ordinarily be no horse in our houses for the use of anyone in the Society, be he superior or subject, except for reasons of health or urgent necessity. While consideration must be had for necessity or decency, showiness must always be avoided.

n. 15: Clothing shall be honest, adapted to the place, conformable to poverty. Hence no silk or precious materials should be used.

n. 16: "As for food, sleep and the use of other things that are either necessary or matter of convenience, even though our manner of life should be ordinary, in no way at variance with what a local physician would judge reasonable,— so that any further curtailment individuals might resort to would be matter of personal piety, not of obligation —, yet we must always take account of humility, poverty and spiritual edification, which should at all times be our care in the Lord."

3. In the Tenth Part of the Constitutions, where he sums up the principal means "to preserve and increase the Society in its good state", St Ignatius finds it necessary to repeat what

he has already emphasized: "Because poverty stands to religious Institutes in the relation of a bulwark that keeps them safe in their good state and discipline and wards off a host of enemies—and that is why the devil leaves no stone unturned to sap it—it is of the greatest concern to the preservation and expansion of this entire Society that she should have rid herself to the last shred of all appearance of greed."

Conclusion

"Only then do we grasp the innermost spirit of our Blessed Father, when we realize that poverty in both effect and desire was so lovable to him—that poverty which strives to possess the fewest and meanest things possible, and to be unattached even to these—because Christ our Lord in His earthly life 'impoverished Himself for our sakes, when He was so rich'. This burning love for the person of Christ, this love which finds the lover similar to the beloved or else makes him so, drove St Ignatius to the most exact imitation of the humble Saviour, just as it drove the Poor Man of Assisi to undertake the most heroic deeds."

(AR XI, 1951, p. 111)

N.B. For an authoritative interpretation of our holy Founder's mind on Poverty one should re-read the whole of Rev. Fr General's "Letter on our Poverty" (ibid., pp. 108-124).

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The Deliberation on Poverty (1544)

*Foreword*¹. In 1541, the companions, gathered at Rome, had decided that the sacristy of their church could have revenues for those necessities which were not intended for the professed. Ignatius was not yet general at the time. On the 26th of June, Paul III gave them the church of Our Lady della Strada and applied its revenues to the sacristy. Although this solution had been approved by the companions and was in no way contrary to the Bull of the Pope, it did not please St Ignatius. He looked upon it as a compromise with the absolute poverty which he wanted for his Society. In 1544 he decided to re-examine the question. At the end of a deliberation that lasted forty days and in the minutes of which he gives us his ideal of poverty, he renounced all income, even for the churches. This weighing of advantages and disadvantages looks like an election of "the third time" (Exerc. 177); but passages from the spiritual diary, on the 11th and 16th of February show that this "time of tranquillity" was in fact filled with an experience of consolations and desolations: Ignatius takes also into account lights and confirmations of a mystical order which help him to see the will

1. Taken from NOTES IGNATIENNES, n. 2, published by Maison Saint-Augustin, Enghien (Belgium).

of God clearly. On examining the reasons one will recognize the spirit of the Third Degree of Humility and of the Two Standards. The contemplation of our Lord is the focal point of his vision. (MHSJ., Const. I, 78-83)

* * *

A. The disadvantages in not having revenues are the advantages in having them, either in part or completely.

1. The Society would be better maintained, so it seems, if it owned revenues, either in part or completely.
2. If they have revenues, Ours will not be troublesome to anyone nor will they disedify others by asking for alms, all the more so since those who are to beg are clerics.
3. With an income they will not suffer so many disturbances and worries brought about by an inordinate preoccupation.
4. They will be able to devote themselves to their works and prescribed prayers with greater quiet and regularly.
5. The time spent in asking for help and begging could be employed in preaching, hearing confessions and performing other good works.
6. The church is likely to be kept more tidy, better decorated and more devotional; moreover it will be possible to rebuild it.
7. Besides, one can better apply oneself to study and, by so doing, be of greater help to the neighbour and keep oneself in better health.
8. After two members of the Society had examined the question, all the others gave their assent.

B. The disadvantages in possessing an income are the advantages in possessing none, namely:

1. With revenues they will not be so eager to help the neighbour nor as ready to travel and endure hardships; nor will they as easily lead the neighbour to true poverty and self-abnegation, as we say when considering the advantages in possessing nothing.

C. Advantages in, and reasons for, having no income whatever:

1. From the imitation and contemplation of the Virgin's Son, our Creator and Lord, so poor and subject to so many hardships, the Society draws greater spiritual strength and devotion.
2. By not wanting any security all human greediness is more efficiently checked.
2. [sic] It seems that they are united to the Church by a greater love if, moved by the contemplation of Christ poor in the Sacrament, they all agree not to possess anything.
3. The Society will more easily expect everything from God our Lord, who dispossessed Himself of all earthly goods.
4. It helps towards humility and a greater union with Him who humbled Himself for the sake of all,

4. [sic] (A man who possesses nothing) is more indifferent to all worldly consolation.
5. He lives more steadfastly hoping in God and is more diligent in His service.
6. All are more edified at seeing someone who seeks nothing in this world.
7. One speaks of spiritual matters with a greater liberty of mind and a greater efficacy to the greater good of souls.
8. From the fact that one receives alms daily one is helped and more ready to do good to souls spiritually.
9. He who practises true poverty will more easily induce others to embrace it, just as Christ Himself did, as when He said: *Si quis dimiserit patrem, etc.*
10. In this way it seems that Ours will be more zealous to help their neighbour, more ready to travel and to put up with hardships.
11. A poverty without any income is more perfect than a poverty which would admit of an income, either in part or in toto.
12. The very self-same poverty which He chose for Himself, did Jesus, our Common Redeemer, put before His Apostles and beloved Disciples as their ideal, when He sent them out to preach.
13. By choosing it, we, the ten of us, without any exception, took as our Leader the same Jesus, our Creator and Redeemer, to go and preach and exhort men under His standard, such being our profession.
14. It was under these conditions, at our request, that the Bull was granted us and after we had waited a year for its being sent to us, persevering all the while in the same mind, it was confirmed in our favour by His Holiness.
15. It is characteristic of God that He is immutable, of the enemy that he is erratic and changeable.
16. There are three ways of maintaining the Society: 1. Let all (the members) or nearly all, be learned. 2. As regards the clothing, board and lodging of the scholastics, it seems proper that some means of providing for it be found. 3. For the furniture and other things necessary to the Society some of those who will probably enter it, will be able to help. (This n. 16 appears to have been suppressed by St Ignatius himself in the original.)

To the Companions at Padua

August 7, 1547

"Those who love poverty must also, to the best of their ability, love its consequences, such as eating poorly, dressing and sleeping poorly, or being despised. One who would think he loves poverty but would not wish to feel any want that goes with poverty would be all too fastidious in his love. He would certainly prove himself to be a lover of poverty in name only, not in reality, loving in words, not from the heart."

Mon. Ign., I, 1, 577

Cum permissu Superiorum